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ELECTION & REPROBATION.

"Do you believe in Election and Reprobation?" To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft asked question in writing; so that the Saints may learn doctrine, and all who will, may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favour of all, into whose hands our answer may come, that they will not condemn till they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isa. (42, 1) saying, behold my servant, whom I uphold, mine elect in whom my soul delighteth; evidently referring to the Lord Jesus Christ, the Son of God chosen or elected by the Father, (1 Peter i. 20, who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God,) to serve him in the redemption of the world, to be a covenant

of the people, (Isa. xlvi, 6) for a light of the Gentiles, and the glory of his people Israel; having ordained him to be the judge of quick and dead, (Acts x, 42) that through him forgiveness of sins might be preached (Acts xiii, 38) unto all who would be obedient unto his gospel (Mark xvi, 16, 17).

Every high priest must be ordained (Heb. v, 1,) and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the twelve (Mark iii, 14) to take a part in the ministry which he had received of his father: also, (John xv, 16) ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v, 4) for no man taketh this honour unto himself but he that is called of God as was Aaron (v. 5.) So also Christ glorified not himself to be made an high priest, but he that said unto him thou art my Son, this day have I begotten thee.

No being can give that which he does not possess; consequently no man can confer the priesthood on another, if he has not himself first received it; and the priesthood is of such a nature that it is impossible to

Investigate the principles of election, we read (Isa. xlv, 4) for Jacob my reprobation, &c., without touching upon the priesthood also; and, although some may say that Christ as God needed no ordination, having possessed it eternally, yet Christ says (Matt. xxviii, 18) all *power* is given unto me in heaven and on earth; which could not have been if he was in eternal possession; and in the previously quoted verse we discover that he that said unto him, (i.e.) his father glorified him to be made an high priest, or ordained him to the work of creating the world and all things upon it; (Col. i, 16) for by him were all things created that are in heaven and that are in the earth, &c., and of redeeming the same from the fall; and to the judging of the quick and dead; for the right of judging rests in the priesthood; and it is through this medium that the father hath committed all judgment unto the Son (John v, 22) referring to his administration on earth.

If it was necessary that Christ should receive the priesthood to qualify him to minister before his father unto the children of men so as to redeem and save them, does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination, for the fulfilment of a revelation or call in which he has no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings,

I have called thee (Cyrus) by thy name; to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isa. lxv, 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there; even on the mountains of Palestine, the Land of Canaan, which God had before promised to Abraham and his seed; (Gen. xvii, 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii, 19) for I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him; and this includes the general principle of election, (i.e.) that God chose, elected, or ordained, Jesus Christ, his son, to be the Creator, governor, Saviour, and judge of the world; and Abraham to be the father of the faithful, on account of his fore-knowledge of their obedience to his will and commandments; which agrees with the saying in the 2d Timothy ii, 21, if a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, and prepared unto every good work.

Thus it appears that God has chosen or elected certain individuals, to certain blessings, or to the performance of certain works; and that we may more fully understand the movements of the Supreme Governor of the universe in the order of election, we proceed to quote the sacred writers.

Rom. viii, 29, 30, For whom he did foreknow, he also did predesti-

nate to be conformed to the image of his son, that he might be the first born among many brethren: moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. And whom did he foreknow? Those that loved him, as we find in the 28th verse of the same chapter, for we know that all things shall work together for good to them that *love God*, to them who are the *called* according to his purpose. And who are the *called* according to his purpose? Those whom he foreknew, for he foreknew that those, who loved him, would do his will and work righteousness, and it is vain for men to say they love God, if they do not keep his commandments. Cain found it so when he presented an unrighteous offering, for God said unto him (Gen. iv, 7) if thou doest well shalt thou not be accepted; and yet he was not accepted; but whoso keepeth his word, in him verily is the love of God perfected; and hereby we know that we are in him, (1 John ii, 5) or, that we are the *called* according to his purpose.

But did not God foreknow all things, and all men? Surely, known unto God are all his works, from the beginning of the world; (Acts xv, 18;) but does that prove that all men would love him and keep his commandments, so that he would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that, unto which they could never attain; (Mat. vii, 13) for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat.

The principles of God's kingdom

are perfect and harmonious, and the scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that whom he did foreknow, he also did predestinate; and that known unto God are all his works; so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all to be conformed to the image of his son; we ought also to read (Mark xvi, 16) he that believeth not shall be damned; and (John viii, 24) if ye believe not that I am he, ye shall die in your sins; also, (Mat. xxv, 41) depart from me ye cursed, for I was an hungered and ye gave me no meat, &c.

Paul referring to the Saints, (Rom. i, 7) calls them beloved of God, *called* to be Saints; and says (Rom. viii, 1) there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; and goes on to shew in his Epistle to the Romans, that the law, (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect, (see also Heb. x, 1) but was given for a schoolmaster, to bring us unto Christ; (Gal. iii, 24,) so that when he had come, and offered himself without spot to God, (Heb. ix, 14) the sacrifice of the law should be done away in him that the honest in heart all might come unto the perfect law of liberty, (James i, 25) or the gospel of Christ, walking no longer after the flesh, but after the spirit, and be of that number who love God and keep his commandments, that they might be the *called* according to his purpose; (Rom. viii, 28) and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah,

Melchizedec, Abraham, Lot, Isaac, privilege as their brethren. Or in fine; in the first place they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only begotten son; who was prepared; and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his son, which order was from the foundation of the world; or in other words being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things.

Rom. ix. 11, 12. For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger. As we have before shewn why God chose Abraham to be the father of the faithful, (viz.) because he knew he would command his children and his household after him, so now we see by this why the purposes of God according to election should stand, and that for his oath's sake. Gen. xxii, 16, 17, 18. By myself have I sworn saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed,

because thou hast obeyed my voice. Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive as they had died in Adam, (1 Cor. xv, 22) In this election is made manifest, for God elected or chose the children of Israel to be his peculiar people, and to them belong the covenants and promises, and all the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi, 17) they were broken off, and the Gentiles were grafted in; but they stand by *faith*, (Rom. xi, 20) and not by the *oath of election*; therefore it becometh them to fear lest they cease quickly to bear fruit, and be broken off (verse 21) that the Jews may be grafted in again, for they shall be grafted in again (verse 23) if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises through faith and obedience, as Peter says, writing to the strangers scattered abroad, (1 Peter 1st chap.) who were the Gentiles, the elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience*: (1 Peter ii, 9) for ye are a chosen *generation*, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light, (verse 10) which in *time past were not a people* but now are the people of God; which *had not obtained mercy*, but now have obtained mercy.

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on

them the blessings, which descended through the priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree; (Rom. xi, 17) and thus the house of Israel became ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others, (John iv, 22) for salvation is of the Jews; (Rom. xi, 11) and through their fall salvation is come unto the Gentiles. Among the promised seed, we find Jesus Christ neither last nor least, but the great high priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins, (Heb. ix, 22).

(Deut. vii, 6, 7, 8, 9.) Moses bears a similar testimony with Peter and Paul to the principles of election; for thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.—Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations, which proves the long continuance of the blessings of this highly favoured people.

And the Lord said unto her, (Rebecca, Gen. xxv, 23) the elder shall serve the younger. And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hardness of heart, and hunger, he sold his birthright to his younger brother, Jacob, (Gen. xxv, 33) and God knowing before hand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, the elder shall serve the younger; for as the elder son, Esau, has sold his birthright and by that means lost all claim to the blessings promised to Abraham, those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son, Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed, in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be, though heaven and earth were to pass away.

Rom. ix, 13.—As it is written Jacob have I loved, but Esau have I hated. Where is it written? Malachi, i, 1, 2, verses. When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, (according to the common computation of time in scripture margin,) so that Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, Jacob have I loved but Esau have I hated, as quoted by Paul. This text is often brought forward to prove that God loved Ja-

cob and hated Esau, before they were born; or, before they had done good or evil; but if God did love one and hate the other, before they had done good or evil, he has not seen fit to tell us of it, either in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said, by Malachi, Jacob have I loved and Esau have I hated; and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did he love the one and hate the other? For the same reason that he accepted the offering of Abel, and rejected Cain's offering; because Jacob's works had been righteous, and Esau's wicked; and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son, more than one who was disobedient, and sought to injure him and overthrow the order of his house? (objection) "But God seeth not as men seeth, and he is no respecter of persons," (Acts, x. 34.) True, but what saith the next verse, "He that feareth God and worketh righteousness is accepted of him; but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if he did not, why should he command obedience to his law? for if he had no respect to the actions of men, he would be just as well pleased with a wicked man for breaking his law, as a righteous man for keeping it; and if Cain had done well he would have been accepted as well as Abel, (Gen. iv, 7) and Esau as well as Jacob, which proves that God does not respect persons, only in relation to their acts, (see Mat. xxv, 34, to the end,) Come ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred and ye gave me meat, &c.; and because that God blessed Abel and Jacob, this would not have hindered his blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing, does not doom another to cursing, or make them reprobate, according to the reprobation of God, as some suppose; but by resisting the truth, they become reprobate concerning the faith, (2 Tim. iii. 8) and are abominable, and disobedient, and unto every *good work* reprobate, (Titus, i. 16) consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, for he saith to Moses I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, (see Ex. xxxiii. 13, to the 19.) My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee: and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, (Rom. ix. 16.) So then it is not of him that willetteth, nor of him that runneth, but of God that sheweth mercy; having his eye at the same time directed towards his covenant people in Egyptian bondage.

For the Scripture saith unto Pharaoh, (Ex. ix. 16, 17.) and in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them

Israel must have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born, (Ex. i, 15, 16) and called them to account for saving the men children alive, (verse 18) and charged all his people saying every son that is born ye shall cast into the river, (verse 22) and yet God would have mercy on whom he would have mercy, (Rom. ix, 18) for he would have mercy on the goodly child, Moses, (when he was hid and laid in the flags (Ex. ii, 3) by his mother, to save him from Pharaoh's cruel order) and caused that he should be preserved as a prophet and deliverer to lead his people up to their own country; and whom he would be hardened, for he hardened Pharaoh by passing before him in mighty power, and withdrawing his spirit and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites, to afflict them with their burdens; and caused them to build treasure-cities for Pharaoh, and made them to serve with rigour; and made their lives bitter with hard bondage, in mortar and brick and all manner of service in the field (Ex. 1st ch.); beside destroying the men children: thus proving to the God of heaven and all men that he had hardened his own hard heart, until he become a vessel of wrath fitted for destruction, (Rom. xi, 22) all this, long before God said unto Moses, I will harden his (Pharaoh's) heart (Ex. iv, 21).

Are men then to be saved by works? Nay, verily, by grace are ye saved through faith, and that not of yourselves, it is the gift of God, (Eph. ii, 8.) Not of works, lest any man should boast. (v. 9.) Not by works of righteousness which we have done, but according to his mercy he saved us, (Titus iii, 5) and yet faith without

works is dead being alone, (James ii, 17.) Was not Abraham our father justified by works? (v. 21.) Shall we then be saved by faith? Nay, neither by faith nor works; but by works is faith made perfect, (v. 22) but by grace are ye saved, (Eph. ii, 8,) and if by grace, then it is no more of works, otherwise grace is no grace; and if it be of works then it is no more grace; otherwise work is no more work. (Rom. xi. 6.) Ye see then how that a man is justified by works, and not by faith only, (James ii, 24).

Rom. x, 3, 4. For they, (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth. Thus the righteousness of God is made manifest in the plan of salvation by his crucified son; for there is none other name under heaven, given among men whereby we must be saved, but the name of Jesus Christ of Nazareth; (Acts iv, 10, 12) but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of eighteen hundred years, trying to establish their own righteousness, which is of the law of Moses; which law, can never make the comers thereunto perfect, (Heb. x, 1;) yet notwithstanding their darkness and long dispersion, there is a remnant according to the election of grace, (Rom. xi, 5) whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to his servant Jacob, and they shall dwell safely therein, and shall build houses,

and plant vineyards, yea they shall dwell with confidence, when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God; (Ex. xxviii, 25, 26. Isa. xi, 11 to 16,) and when this gathering shall be completed, it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again unto this land which I gave unto their fathers, (Jer. xvi, 14, 15, &c. to the end).

Rom. xi, 7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it. And why have they not obtained it? Because they sought it not by faith, but it were by the works of the law, for they stumbled at that stumbling-stone; as it is written, behold I lay in Zion a stumbling stone and rock of offence, (Rom. ix, 32, 33) to both the houses of Israel; and for a gin and for a snare to the inhabitants of Jerusalem; and many of them shall stumble, (Isa. viii, 14, 15,) but have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, (Rom. xi, 11) and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled, (Luke xxi, 24,) and when the house of Israel shall be restored to their possession in Canaan, it may truly be said the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz. — such as we find in prophets and apostles, and the word of the Lord himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints, to examine the Scriptures in connection with these quoted; and whenever they find election or any other principle, or blessing given or applied to the house of Israel, let those principles continue with the house of Israel; and not apply that to Esau, which belongs to Jacob; or to the churches of modern times, which belong to the ancient covenant people; and always assert that how the Lord, the apostles, and prophets, have applied their words, and ever continue the same application, and wisdom and knowledge will be added unto you: and in the words of the beloved Peter and Paul, we would exhort you to work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure; (Phil. ii, 12, 13,) giving all diligence to make your calling and election sure, (2 Peter, i, 10,) for this is that sealing power spoken of in Eph. i, 13, 14. In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, until the praise of his glory, (2 Peter, i, 11,) for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

BRIGHAM YOUNG,
WILLARD RICHARDSON.

A WORD OF WISDOM

For the benefit of the council of high priests, assembled in Kirtland, and church; and also, the saints in Zion: to be sent greeting: not by commandment, or constraint, but by revelation and the word of wisdom: showing forth the order and will of God in the temporal salvation of all the saints in the last days. Given for a principle, with promise, adapted to the capacity of the weak, and the weakest of all saints, who are, or can be called saints.

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do, and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly; and is not good for man; but is an herb for bruises, and all sick cattle, to be used with judgement and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving—Yea, flesh also of beasts and of the fowls of the air, I the Lord hath ordained for the use of man with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me, that they should

not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man, and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth: and these hath God made for the use of man only in times of famine, and excess of hunger.

All grain is good for the use of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks; as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.—*Book of Doctrines and Covenants, Section 80.*

THE SAINTS IN AMERICA.

We have just received from Nauvoo, Illinois, United States, the September and October numbers of the "Times and Seasons." They contain a great variety of intelligence in regard to the spiritual and temporal prosperity of the church, and of the spread of truth in that country, all of which would be deeply interesting to our readers, but we

have only room for a few extracts.

In relation to the General Conference held at Nauvoo, on the 3rd October, the Times says:—

" In this number we lay before our readers the minutes of the conference held at this place on the 3rd inst. which will be perused with interest by the Saints throughout the length and breadth of the land. The proceedings were highly satisfactory and pleasing; the most perfect harmony prevailed during the whole proceedings, which lasted three days. Notwithstanding there was some mistake respecting the day of commencement, which, with the unfavourable state of the weather for some time previous, was the cause of many not being present, yet there was a very large and respectable congregation, amounting we suppose to no less than five thousand persons, some of our friends estimated them at more. A number of strangers from a distance were present, who were not connected with the church, who generally, were highly gratified with the proceedings.

The report from the different branches of the church on this continent and on the islands of the sea, were of a nature calculated to awaken feelings of joy in the hearts of all those who love the prosperity of the kingdom, and more particularly those who have had to bear the heat and burthen of the day.

The subject of building a house for the worship of Almighty God, was brought up, when it was decided that immediate preparations should be made to carry into effect an object so dear to the Saints. A committee was appointed to erect the same, who are men of tried integrity, and who will do their duty, and it only remains for the brethren to hold up,

and strengthen their hands, and a building to the honour of our God will be erected, where the saints can offer up their orisons to the God of their salvation, and where the order of the kingdom will be manifested."

From the same paper, we extract the following report from the Presidency to the Latter-Day Saints in Conference assembled.

REPORT.

Nauvoo, October 3rd, 1840.

" The Presidency of the church of Jesus Christ of Latter-Day Saints, would respectfully report; that they feel rejoicing to meet the Saints at another general conference, and under circumstances as favourable as the present. Since our settlement in Illinois, we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy, has generally been manifested by all classes of the community, who, with us, deprecate the conduct of those men, whose dark and blackening deeds, are stamped with everlasting infamy and disgrace.

The contrast between our past and present situation is great. Two years ago, mobs were threatening, plundering, driving, and murdering the Saints. Our burning houses enlightened the canopy of heaven. Our women and children houseless and destitute, had to wander from place to place, to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation. And expect to be able to go forward and accomplish the great and glorious work to which we have been called. Under these circumstances we feel to congratulate the saints of the Most

High, on the happy and pleasing God. change in our circumstances, condition, and prospects; and which those who shared in the perils and distresses, undoubtedly appreciate. While prayers and thanksgivings daily ascend to that God, who looked upon our distresses and delivered us from danger and death, and whose hand is over us for good. From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion; in this, however, we are agreeably disappointed; which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way.

Let the brethren ever manifest such a spirit, and hold up our hands, and we must, we will go forward; the work of the Lord shall roll forth; the temple of the Lord be reared; the Elders of Israel be encouraged; Zion be built up. And become the praise, the joy, and the glory of the whole earth: and the song of praise, glory, honour, and majesty to him that sitteth upon the throne, and to the Lamb for ever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the kingdoms of this world become the kingdoms of our God and his Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the churches, at home and abroad; on this continent as well as on the islands of the sea; for by this principle, and a concentration of action, shall we be able to carry into effect the purposes of our

From the Elders abroad we receive the most cheering accounts; wherever the faithful labourer has gone forth reaping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him: and the information we receive from all quarters is, that the labourers are few and that the harvest is great. Many wealthy and influential characters have embraced the gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low.

The calls to the southern states are indeed great, many places which a short time ago would think it a disgrace to give shelter to a Saint, on account of the many misrepresentations which were abroad, now desire to hear an Elder of the church of Latter-Day Saints.

On the islands of the sea, viz:—Great Britain, there continues to be a steady flow of souls into the church; branches have been organized in many large and populous cities, for the pure streams of knowledge and salvation. The twelve have already printed a new edition of the Hymn book, and issue a monthly periodical in that land. Several families have arrived here from England, and a number more are on their way to this place, and are expected this fall.

If the work roll forth with the rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation, the polished European, the degraded Hottentot, and the shivering Laplander. Persons of all languages, and of every tongue, and of every colour, who shall with us, worship the Lord of Hosts in his holy temple, and offer

up their orisons in his sanctuary.—It was in consideration of these things, and that a home might be provided for the saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Although the purchase at that time and under the peculiar conditions and circumstances of the church, appeared to many to be large and uncalculated; yet from what we now see, it is apparent to all, that we shall soon have to say:—"the place is too strait, give us room that we may dwell."

We therefore hope, that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the church, and which eventually will be of great value. From the good spirit which is manifested on this occasion, the desire to do good, and the zeal for the honour of the church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the church, that another edition of the book of Mormon has been printed, and which is expected soon from Cincinnati, in a short time. And that arrangements are making for printing the book of Doctrine and Covenants, Hymn Book, &c &c. So that the demand which may exist for these works, will soon be supplied.

In conclusion, we would say,—Brethren and Sisters, be faithful, be diligent, contend earnestly for the

faith once delivered to the saints,—let every man, woman, and child, realize the importance of the work, and act as if its success depended on their individual exertions alone, let them feel an interest in it, and then consider they live in a day, the contemplation of which, animated the bosom of kings, prophets, and righteous men, thousands of years ago,—the prospect of which inspired their sweetest notes and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the scriptures: and by and by, we shall have to exclaim in the language of inspiration, "The Lord has brought again Zion,—the Lord hath redeemed his people Israel."

MISSOURI PERSECUTION.

It seems, the bloody governor of Missouri, after massacring many of the Saints, and driving all of them from the state, has at length made a demand on governor Carlin, of Illinois, for some of them to be delivered up for further tortures. The following is from the Quincy (Illinois) Whig:—

"We repeat, Smith and Rigdon should not be given up. The law requiring the governor of our state to deliver up fugitives from justice, is a salutary and wise one, and should not in ordinary circumstances be disregarded, but as there are occasions that authorize the citizens of a state to resent a tyrannical and oppressive government, so there are occasions when it is not only the privilege, but the duty of the governor of the state to refuse to sur-

render the citizens of his state upon the requisition of the executive of

another,—and this we consider as the case of Smith and Rigdon.

The law is made to secure the punishment of the guilty, and not to sacrifice the innocent, and the governor, whose paramount duty it is to protect the citizens of his state from lawless violence, whenever he knows that to comply with such requisition, he would be delivering the citizens into the hands of a mob, as a victim to appease the thirst of the infuriate multitude for blood, without trial and against justice: under such circumstances, we repeat, the governor is bound, by the highest of all human laws, to refuse to comply with the requisition: and will the Argus or governor Carlin pretend to deny that the present is not a case of this kind.

The history of the Saints' difficulties in Missouri, is of too recent an origin not to be well known to the governor. A few years since, when they had settled in the Far West, and had gathered around them the comforts and conveniences of life, and were beginning to reap the just reward of their industry and enterprise, a mob attempted to drive them from their homes; as peaceable citizens, enjoying all the rights guaranteed to them by a republican constitution, they had a right, and did call on the governor of Missouri for protection. Did he, in obedience to the oath which he had taken, to support the constitution of the state, respond to the call as a governor should? No,—and for ever will a stain rest upon the name of *Lillian W. Boggs*, and the state of Missouri. Mr. Boggs told the Saints that they must take care of themselves,—in a fair trial for such acts, under the laws of that State, we should be the constitution under whose broad folds they had taken shelter. Thus render of those gentlemen. It is not

denied the protection of the state, they prepared to defend their homes, wives, and children. Did Mr. Boggs, as the controversy proceeded, remain a neutral spectator, as his first intimation had given the Saints to understand? Oh no!—when the mob was forced to fly for safety—like cowards as they were—then this wise and *oath-bound* Executive, *called out the militia of the state*, to aid, in expediting—or rather, to use one of the expressions of Mr. Boggs,—in “exterminating” the Saints. Which is as much as to say—if the Saints cannot be driven from their homes, their possessions, and all else that they hold dear, peaceably—why then, kill, murder, burn, destroy, any thing, so the Saints are “exterminated” from the state! Most just, humane, wise, and patriotic governor Boggs!

Many of them were barbarously butchered, and all shamefully unsettled and cruelly driven from their comfortable firesides at an inclement season of the year,—those who escaped secret murder, were inhumanly and savagely treated, their females violated, and their property confiscated and plundered, by the barbarous Vandals who were persecuting them even unto death! and to such men and to such people, would Governor Carlin deliver up two of our citizens for a sacrifice! We oppose this barter and trade in blood, upon higher grounds than the mere forms of law upon which the Argus justifies the governor. If we believed that Smith and Rigdon had been guilty of criminal acts in Missouri, and could have a fair trial for such acts, under the laws of that State, we should be among the first to advocate the sur-

the laws of Missouri, of which we complain, it is of the officers who are appointed to execute and carry out those laws.—Their conduct must be forever reprobated—it is a lasting disgrace to the State.

The Saints have resided in our State since they were driven out of Missouri—behaving as good citizens. Smith and Rigdon in particular, have resided ever since within the limits of our State, undoubtedly with the full knowledge of the authorities of Missouri, but no demand is made till the citizens of Missouri, pursuing them in their new homes in this State, with the same disregard of law that marked their previous conduct, a call is made upon the governor of that State to deliver them over to our authorities to be tried for violating our laws, then the very vigilant governor of Missouri calls for the apprehension of Smith and Rigdon !

It may be that governor Carlin and Boggs have a private understanding, that a *cartel*, an exchange of prisoners, may be agreed on between them. If it be so, the governor, is trifling with the lives of our citizens—with the lives of those whom he is sworn to protect. Reason, justice, and humanity, cries out against the proceeding.

We repeat that compliance on the part of governor Carlin, would be to deliver them not to be tried for crime, but to be *punished without crime*; and that under those circumstances, they had a right to claim protection as citizens of this state."

A writer for the "Times and Seasons" makes the following remarks on the above:—

"The foregoing article, from the

pen of the editor of the Quincy Whig, reflects great credit on the head and heart of the writer. The sentiments it contains are liberal, noble, just!—the offspring of wisdom and understanding. It completely uses up the *Uncircumcised Philistines of Missouri*, and places the Saints just where they have ever taken shelter—*under the broad folds of the Constitution*—and I, therefore, commend it to the favorable consideration of all the saints of light. The grievances of this people must be redressed, and my hands shall help to do it—should they have to reach to the highest courts of heaven, dig to the lowest bowels of hell, or encompass the broad expanse of the universe of God, to consummate so desirable a result."

JOAB.

HIGHLY INTERESTING TO THE EMIGRATING SAINTS.

The following is the report of a Committee, appointed to examine the country in the South-west corner of Iowa Territory:—

Nauvoo, Illinois, July 28th, 1840.

We, a committee appointed to examine and report a place in Iowa Territory, (if any could be found) suitable for establishing and building up a stake or branch of the church of Jesus Christ of Latter Day Saints, submit the following report.

"We left the head of the Rapids on the west bank of the Mississippi river opposite Nauvoo, on the 22nd of this instant, we explored the country North of the Desmoines river in Lee county, and part of Van Buren county. The surface is neither hilly nor level, but may be termed

undulating, having near equal portions of timber and prairie: the timber prevailing on the Desmoine and its tributaries, and on the sources of the Skunk river, and on the minor tributaries of the Mississippi river. The soil is generally very fertile, especially on the Desmoine river. The bottom land or valley of this river average about one mile in width, soil dry, and exuberantly fertile, with abundant good springs on the river margin, but elsewhere, springs scarcely ever occur, though an abundant stock of water is found on all the small streams, and excellent well water may be obtained in any place by digging from 12 to 30 feet; stone abounds on all (or near all) the streams, suitable for building and other purposes.

We examined the Desmoine river from near its junction with the Mississippi river, up to the Sauk village, a distance of near 90 miles; it averaging 600 feet wide, gliding over a smooth lime stone bed or bottom for the greater portion of the distance, only a few instances of a thin coating, or strata of gravel. The depth of this river is uniform, and at the stage of water we made the examination, about 18 inches deep, finding no place but you might drive a loaded waggon, or ride on horse back along the channel. Steam boats ply a portion of every Spring and Fall to the Sauk village, and could run much higher were there business, say to the Raccoon forks; a distance of 200 miles. Small keel boats can ply any time unless obstructed by ice. The prevailing timber, Oak, shellbark Hickory, Walnut, sugar Maple, Hackberry, Buckeye, Mulberry, Elm, and some other varieties; under growth Pau-pau, Hazle &c.

We have seen the principal rivers of the states, and say without hesitancy, that the river now under consideration is the most pleasant and beautiful known to us.

There was offered unto us a mill seat with chartered privileges, (on the Desmoine river,) together with a donation of about 700 dollars, if we would go on to improve the same: this offer will be taken in a few days by one of our brethren.

We now proceed to take into consideration the country south of the Desmoine, to the Mississippi boundary line, (on the north) and east of the Indian boundary line. Its form is that of a right angle triangle, having the Desmoine river for the hypotenuse, covering a surface of about 366 square miles, equal to 217,840 acres—near half of this is not surveyed, and subject to settlement and pre-emption, being that portion from the Desmoine river along the Indian boundary line South, to the North boundary line of Missouri, averaging 9 miles wide, and 22 miles long, from north to south: about 90,000 acres of this tract is not settled or claimed. we therefore deem this the best location that can be made in Iowa territory, to build up a stake. This district is watered by the Desmoine river, and a creek called Che-quest, (signifying in the Indian tongue, thunder and lightning) there is however, small tributaries to both the above streams, watering the surface now under consideration. It may be described as a timbered country, consisting of timber, brush, openings, and a small portion of prairie, surface rather broken, though nearly all susceptible of cultivation, and mostly in the highest degree fertile, and may be more densely populated than any other portion

we have examined. Stone and other high heaven, exterminating order crude building materials abound, (which was ratified by the Legislature.) with a sufficiency of water power on the Desmoine river and Chequest creek, that can be easily improved. This region has many other advantages and resources, not adverted to in this description. Submitted July 29th, 1940.

GEORGE MILLER,
JOHN A. MIKESELL.

MISSOURI PERSECUTION AGAIN.

The following communication we extract from the September number of the "Times and Seasons." It is written by one of the highest military officers of the State of Illinois, and breathes a spirit of patriotism, justice, and equity worthy to be imitated by all the "Saints of light."

"Lt. Col. Smith:—

I feel disposed to address you a few lines in relation to one of the darkest events that ever blackened the history of man in his most savage and barbarous state.—The history of the Goths and Vandals, the cruel Arabs, or the Savage Indians, does not contain a parallel—the heart sickens at the thought, and turns from the contemplation of it with loathing and disgust. In the year of our Lord 1838, it is generally known, (for it came heralded forth from the Grampion hills of the Saints of light, was written by a celestial messenger on the altar of God, and reflected on the heavenly canopy, that all the world might see,) L. W. Boggs, governor of Missouri, and Prince of midnight assassins and cowardly brigands, issued, in the face of

the saints high heaven, exterminating order (which was ratified by the Legislature.) against the Saints residing within his jurisdiction—directing his general officers, first to "drive them from the state;" second to "intercept their retreat;" and third to "exterminate them" with the weapons of war: but the Saints threw their banners on the air, and under the proudest motto that ever blazed upon a warrior's shield—*Sicut patribus sit Deus nobis*; As God was with our fathers, so may he be with us—the great God of battles led his people victors, to this land of peace and plenty—the beloved Illinois—a state that has always shown one of the brightest Stars in the American Constellation—a precious glittering gem on the National Escutcheon, without spot or blemish. But no sooner had they began to build up Nauvoo a great city and resting-place for the Saints scattered abroad, than does this same L. W. Boggs, not having the fear of God before his eyes, but being moved and instigated by his father, the devil, demand of his Excellency, Thomas Carlin, governor of Illinois, that a portion of this people shall be given up to the brigand authorities of Missouri, or Western Egypt, to be inhumanly butchered! Look at the brutal, heathen, picture! Missouri wages war on the entire church of Latter-day Saints—violates their women; shoots down, and scalps, their innocent, defenseless, children; confiscates their property, and throws it to the four winds of heaven—brings them from affluence to beggary in an hour; and orders them all exterminated, murdered, butchered by an infuriated, savage, fiendish, diabolical, infernal, Missouri mob of ruthless brigands, or driven from the state—and declares them

outlaws from the common family of man: and now, in the year of our Lord 1840, two years after, demands, the self-same people, whom she has wantonly outraged, violated, outlawed, prejudged, and condemned, for the slaughter, charging them with burglary, treason, arson, and murder, four of the foulest crimes in the black catalogue of hellish deeds; and all this in a land of boasted liberty—and simply because the Saints wish, and are determined, to exercise one of our greatest and most dear and sacred constitutional rights—the liberty of conscience—the inestimable privilege of worshiping the God of heaven in the way that they believe to be pointed out! Should they be given up into the hands of wicked men and devils in order to enable them to celebrate a kind of Auto-dafé, by burning them to the stake, or butchering them in the shambles, at Jefferson city, to satiate Missouri's inordinate thirst for blood? No. They will not be given up. Missouri has too long bathed her hands in crimson gore, and drank the blood of the innocent; she must now be checked in her wild and mad career—she has passed from the palmy state of her political glory, to the sear and yellow leaf—the civilized world now turns from her with horror and ineffable contempt—and, should it become necessary, (which may God avert,) she must be met—Missouri must be met, not only by the Saints, but by the states. And all the friends of liberty and equal rights should gird on their armour, and swear by the everliving God that the sword shall not depart from the thigh, nor the buckler from the arm until the contest is ended. "And shall not God avenge his own elect, though he bear long with them? I tell you he will avenge them speedily," and that by the strong arm of military power. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." I tell you God will avenge the wrongs of his people. How accurately and felicitously does the Psalmist describe the situation of the Saints of light when in the hands of the marauding Missouri horde of banditti when he says: "Plead my cause, O Lord, with them that strive with me; fight against them that fight against me. Take hold of shield and buckler, and stand up for mine help. Draw out also the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation. Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them. For without cause have they hid for me their net in a pit, which without cause they have digged for my soul. Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall. And my soul shall be joyful in the Lord: it shall rejoice in his salvation. All my bones shall say, Lord; who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy

from him that spoileth him? False witness did rise up, they laid to my charge things that I knew not. They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not: they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me, neither let them wink the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against them that are quiet in the land. Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it. This thou hast seen; O Lord, keep not silence: O Lord, be not far from me. Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord. Judge me, O Lord, my God, according to thy righteousness; and let them not rejoice over me. Let them not say in their hearts, Ah, so would we have it: let them not say, we have swallowed him up. Let them be ashamed and brought to confusion together that rejoice in mine hurt; let them be clothed with shame and dishonour

that magnify themselves against me. Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, let the Lord be magnified, which hath pleasure in the prosperity of his servant. And my tongue shall speak of thy righteousness and of thy praise all the day long."

Missouri has hewn down the innocent and defenceless, it is true, but she is entirely destitute of military knowledge or prowess. The poet truly describes her citizens when he says---

" Their pow'r to hurt, each little creature feels,
Bulls aim their horns, and asses lift their heels;"

but the blood of the slain is crying from the ground for condign vengeance, and should she continue to pursue her present murderous policy, the day of righteous retribution and the avenging of blood will not be procrastinated.

Yours, respectfully,
JOAB.
General in Israel."

GRAPES FROM THORNS, AND FIGS FROM THISTLES.

"Either make the tree good, and its fruit good, or else make the tree corrupt, and its fruit corrupt. A tree is known by its fruit."—
[JESUS CHRIST.]

This rule has often been applied to the moral conduct of individual professors, but we now propose to apply it to religious systems, and churches; for if a tree is known by its fruit, churches and systems may also be known by their fruits.

On all sides we turn our eyes we behold the Christian world divided into sects and parties—all differing

from each other, and all professing to be the church of Christ. Hence the inquiring mind often meets with extreme difficulty in endeavouring to ascertain the right from the wrong.

All the Protestant world agree that the Roman Catholic, or mother church, is so corrupt, and so far apostatised from the truth, that a reformation was not only needed but absolutely necessary. Many of them even go so far as to say that she is the "mother of harlots"—the woman upon the "scarlet coloured beast"—"Anti-Christ"—"The man of sin," &c. Indeed, her principles are so abominably wicked, and so manifestly corrupt, that the thinking mind is almost forced to the above conclusions.

But still the Roman Catholic religion was the national religion of England for many hundred years.—She built the ancient chapels where the protestants now worship. Under her authority the country was divided into parishes, bishopricks, &c. All the offices and ordinances were administered by her. She ordained the bishops and clergy, and she christened the entire population, from generation to generation. At length in the reign of Henry the 8th, the authorities of England and most of her population became protestants, they were excommunicated from the communion of the mother church, and withdrew from her fellowship.

At length after many bloody struggles the church of England was established in her present form. But still she professed to retain the priesthood and ordinances which she had received from the Catholic or mother church—that is, her bishops and clergy claimed NO NEW COMMISSION FROM HEAVEN, AND HER MEMBERS WERE NOT CHRISTENED ANEW.

Now comes the application of our text. If the mother church was a good tree, why should protestant England leave her communion. If, on the other hand she was a bad tree, how could her priesthood and ordinances be good?

Question.—From whence did the protestant church derive her authority as to offices, ordinances, and christenings?

Answer.—From the catholics.

Ques.—Was the catholic church a good tree or a bad one?

Ans.—She was a BAD ONE—so says protestantism.

Ques.—"Do men gather GRAPES from THORNS, OR FIGS from THIS-TLES"—can a BAD tree produce a GOOD stock or branch?

Ans.—"Either make the TREE GOOD and its FRUIT GOOD, or else make the TREE CORRUPT and its FRUIT CORRUPT; a TREE is KNOWN by its FRUITS."

Now according to the plainest rules of logic, if the catholic church was ANTI-CHRISTIAN, then her christening, or baptism, and her priesthood was not of heaven but of men. God neither recognised the catholic church as HIS church—her ministers as HIS ministers, or her ordinances as HIS ordinances. Then as a matter of course, the protestants were without a Christian MINISTRY, and without a Christian baptism, when they first dissented from the catholics. Therefore their only alternative would have been to have received a NEW COMMISSION by REVELATION FROM HEAVEN; and consequently a NEW BAPTISM.

That is, all the protestant people both clergy and laymen should have been considered as UNBAPTISED, until they were administered to by protestants, who had been commissioned by NEW REVELATION.

The fact of her having retained prive themselves of every claim to her baptism and her priesthood, which she received, while catholic establishes the point beyond controversy, that she is a stock or branch of the old tree. And by so doing she virtually acknowledges the TREE from which she grew to be a GOOD TREE, or herself a bad one.

If then, the catholic church is considered a "THORN" or "THISTLE," the protestant church cannot be considered a FIG OR GRAPE.

These same remarks will in all their force apply to methodism, in all its branches, and to all other systems which have derived their priesthood and ordinances from the mother church. If the catholics are false, then protestantism has no foundation. Luther derived his authority from the catholics. Wesley derived his authority and baptism from the established church, and so did his followers.

We might trace this matter from one branch of reformers or dissenters to another, in all their various sects, from the early dawn of the pretended reformation down to the smallest sprig or branch, of which the great tree of corrupt Christianity, or anti-christianity is composed; but we forbear. Suffice it to say, that the same rule will apply to all, except such as can absolutely claim AUTHORITY BY REVELATION FROM GOD.

But churchmen, methodist, and protestants in general deny in the plainest terms, the possibility of any revelation later than the bible.

Hence if you inquire of them what they have against the principles of the Latter-day Saints, the answer is "They are deluded because they admit of NEW REVELATION."

Now the very moment they (the protestants) take this stand, they de-

"No man taketh this ministry upon himself (says Paul) but him who is called of God, AS WAS AARON." It is plain, that Aaron was called BY REVELATION. One of the prophets in reproving the corruptions of the priesthood says as follows:—"The priests lips should keep KNOWLEDGE and receive the LAW at his (God's) MOUTH." REVELATION is inseparably connected with the priesthood, as an unchanging principle from all eternity to all eternity. Where there is no gift of revelation there can be no priesthood, and where there is no priesthood there can be no ordinances of God, and where there are no ordinances of God there can be no church of God. All doctrine, ordinances, gifts, and blessings pertaining to the church of God, spring from an inspired priesthood as directly as a stream flows from a fountain, or as fruit is produced from a tree. As well might man attempt to produce apples or figs independent of a tree, as to expect a church of Christ to be in existence without apostles, prophets, &c., to administer the ordinances and blessings thereof.

Since the great apostacy from primitive christianity, all the reformers of which we have any knowledge have fallen into this one inconsistency, viz. of patching new cloth on to old garments; and thus the rent has been made worse. For instance, the protestants have sought a reformation in doctrine without a re-commission and new administration of ordinances. The Wesleyans sought a reformation in practice without a reformation of doctrine. The Irvingites sought to graft the gifts of

the spirit on to a corrupt church, parts of this country, where it has without a change of ordinances, or been introduced. We publish a few priesthood. The Rev. Alexander Campbell has attempted to restore the ordinances without the priesthood, or gifts of the spirit. The friends or quakers have considered both priesthood and ordinances as of no use, and that the spirit itself is sufficient, &c. &c. Thus all the attempts at reformation have failed to produce the desired effect; ages have rolled away, and the rent is still made worse, or the new wine has burst the old bottles; and thus bottles and wine have been lost or destroyed.

At length the full time had arrived for the great restoration of all things to commence, for the great and last dispensation to be ushered into the world. The Lord uttered his voice from the heavens, an holy angel came forth and restored the priesthood and apostleship, and hence has arisen the church of the Saints;* new in priesthood, new in ordinances, new in spirit, gifts, and blessings. It claims no affinity with the "mother of harlots or any of her daughters. It denies the ordinances and priesthood which have grown out of her roots. In short it is a NEW "TREE"—NEW "FRUITS",—"NEW CLOTH," and "NEW GARMENTS,"—"NEW WINE" and "NEW BOTTLES"—"NEW LEVEN" and a "NEW LUMP," "a new covenant" and spirit; and may it roll on till we have a new heaven and a new earth, that we may dwell forever in the new Jerusalem, while old things pass away, and all things are made new, even so. Amen.

NEWS FROM THE ELDERS.

The progress of truth is still moving steadily onward in almost all

Elder Burnham writes from Overton, Wales, under date of Dec. 22d, as follows:—

"Dear Brother,—I am well and in good spirits. The Lord is with us, and the Devil is here also. I have been stoned twice since I came to this place, only once received harm. I rejoice in persecution and in tribulation, for Christ's sake.

"I held a discussion, and had a good opportunity to preach the gospel to them, in their own chapel in this place, where they had previously closed doors against our preaching. The discussion had a good effect, inasmuch, that many persons have come forward since, and obeyed the gospel, and are now rejoicing in the Lord. Although the bible was to be the test, or standard, yet my opponent did not perhaps quote four verses from the Bible, during the three nights of discussion. Man's assertion and newspaper stories was his chief resort, while his followers were ready to cry out like the Ephesians, "Great is Diana of the Ephesians," but were so unfortunate as not to have a wise town clerk amongst them. (See Acts xix, 34, 35.) There are many doors opening for preaching. Some of the priests follow and endeavour to make disturbance in our meetings; they are all in arms about their flocks, they call us *robbers* and *infidels*, declaring that we rob other churches. If the opposition continues to increase, as it has done for some time past, we shall perhaps loose our heads soon; but the Lord is with us, and I do not fear them. When their cup is full the Lord will

* New to this generation.

remove them out of the way. We have in this region near 100 who have obeyed the gospel, and there are a many who believe, that will probably obey soon. May the Lord roll forth his kingdom in mighty power, until the redemption of the purchased possession, is the prayer of your brother and fellow labourer in the new and everlasting covenant.

"JAMES BURNHAM."

Elder Young writes from Liverpool, under date of Dec. 30th, as follows:—

"Beloved Brother,—I write to inform you of a few particulars of my journey to London. I left Manchester Nov. 25th, in company with Elder Kimball—we visited the following places, viz:—Macclesfield, Burslem, Stanley, Lane-end, West Bromwich, and Birmingham. We travelled by coach and railway, and arrived in London on Monday the 30th, found Elder Woodruff in good health. He had baptised three or four persons the day before we arrived. I stayed in London till the 11th December, when I left for Herefordshire. Brothers Woodruff and Williams came with me to the railway station. Elder Kimball staid in London. The prospect for the spread of the gospel brightened up while we were there. Our feelings were very clear and decisive, that Elder Kimball had better stay with Elder Woodruff. I was much interested while there, with my brethren; I pray the Lord to roll on his work in that great city. I feel much for the people in that place, yea, my feelings are exquisite—for why, God knows; but I believe it is for the glory of God, and the good of souls. May his name be glorified.

"I arrived in Cheltenham the same day I left London: only about $7\frac{1}{2}$ hours going 101 miles, (38 of it by

coach.) I stayed over the sabbath there, preached twice to a very attentive congregation. In the afternoon the house was full to overflowing.

"Elder Glover is preaching in this place, and in the regions round, with much success. I think he is a humble, good man, and will do much good.

"I attended the Gadfield Elm Conference. The minutes of the Garway was read, which had been held on the 8th; after this I visited the brethren till the Stanley Hill Conference, which was held on the 21st.

"The church in Garway numbers 95 members, 1 elder, 7 priests, 3 teachers, and 1 deacon. The work moves steadily onward. At the Gadfield Elm Conference there was 17 branches represented, 327 members, 13 elders, 31 priests, 9 teachers. The Stanley Hill Conference contains 25 branches, which were represented, 839 members, 17 elders, 57 priests, 16 teachers, and 1 deacon.

"Including officers, there is, in these 3 conferences, 1261 members, 31 elders, 95 priests, 28 teachers, and 2 deacons,—making 254 added since the October Conference.

"I attended the conference in the Potteries on the 25th; we had a good meeting: but I have not the minutes before me, so I cannot give a particular statement of the church there, but I can say, they are prospering. In my travels and at the conferences, there were some baptized—many ordained to the several offices. We can say truly the Lord is doing a great work in the Land. The gospel is preached to the poor, and signs follow them that believe. I arrived in Liverpool last evening, and expect to tarry here till the Book of Mormon is completed.